DOCUMENT RESUME

ED 261 924 SO 016 747

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TITLE Teaching and Learning about Human Rights.
INSTITUTION Council for Cultural Cooperation, Strasbourg (France).
REPORT NO DECS/EGT-(84)-27
PUB DATE 1 Jul 84
NOTE 48p.
AVAILABLE FROM School of Education Division, Council of Europe, 67006 Strasbourg Cedex, France (free).
PUB TYPE Guides - Classroom Use - Guides (For Teachers) (052)

EDRS PRICE MF01/PC02 Plus Postage.
DESCRIPTORS *Civil Liberties; Course Content; *Curriculum Development; Educational Objectives; Elementary Secondary Education; Evaluation Methods; Hidden Curriculum; Higher Education; Resource Materials; Teaching Methods

ABSTRACT

What a human rights course should consist of, i.e., the objectives, course content, teaching methods, and evaluation techniques, are discussed. Human rights education must foster attitudes of tolerance and respect, provide knowledge about human rights, and develop students' awareness of how to translate human rights into social and political reality. The major concepts to be taught should include rights, duties, obligations, and responsibilities. Three essential documents for teaching a human rights course are the United Nations Declaration of Human Rights, the European Social Charter, and the European Convention on Human Rights. Stories of individuals should also be used. Teaching methods can include teacher exposition, classroom discussion, student projects, drama and role-play, games and simulations, and practical activities. The school itself must also respect the rights of the students. Evaluation of knowledge and skills gained from a human rights course can be done through tests. The assessment of attitudes is the most difficult problem. One way is to have students monitor and review their own activities. A bibliography of further reading concludes the publication. (RM)

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Teaching and learning about human rights

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1984

Strasbourg, 1 July 1984 DECS/EGT (84) 27

COUNCIL FOR CULTURAL CO-OPERATION

"TEACHING AND LEARNING ABOUT HUMAN RIGHTS"

by

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Strasbourg
1984

"I give you a 'talisman'. Whenever you are in doubt or when the self becomes too much with you, try the following expedient. Recall the face of the poorest and most helpless man you may have seen, and ask yourself if the step you contemplate is going to be of any use to him. Will he be able to gain anything by it? Will it restore him to a control over his own life and destiny?"

Mohandas Karamchand GANDHI

"'I want to learn to read and write', said an illiterate from Recife, 'so that I can stop being the shadow of other people'. ... 'I want to learn to read and write so I can change the world', said an illiterate from Sao Paulo."

Paulo FREIRE

The opinions expressed in this study are those of the author and do not necessarily reflect those of the Council for Cultural Co-operation of the Council of Europe.

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1. INTRODUCTION

In recent years, the Social Studies area of the school curriculum has been characterised both by a sense of crisis - and sometimes impending doom - and by a number of new developments. In the USA and in most countries of Western Europe, declining school populations and increasing youth unemployment have left schools managing problems of contraction, on the one hand, and preparing youth for uncertain futures, on the other. To some politicians, whereas a good knowledge of Mathematics, Science, and the Mother Tongue were obviously desirable, Social Studies in general (and Political Education in particular) were superfluous and even subversive. Some leaders in the field have succumbed to pessimism - such as Howard D.MEHLINGER who wrote in 1981, "segments of the Social Studies field are thriving, but the field as a whole seems to be suffering from a terminal illness". And, "perhaps Social Studies is even dead, and we have been too busy to notice or unwilling to admit it" (1).

The late 1960s saw major curriculum development projects in Social Studies, Social Education, Social Learning and the Humanities. The 1970s saw major projects in Civic Education and Political Education. The 1980s see an accumulation of other new elements, such as Development Education, Multi-cultural Education (and, sometimes, Intercultural Education (2)), Peace Education, and Human Rights Education. Human Rights Education is the newest of these new arrivals and, as yet, it does not enjoy some of the strengths of the others. Development Education has, in several countries, enjoyed secure funding to aid its own development (3), and the issues with which it deals (black and white, rich and poor, North and South) are clear and comprehensible to the young. Multi-cultural and Intercultural Education enjoys government support in Western Europe and in the United Kingdom specialist advisers have now been appointed by Local Education Authorities. (Indeed, there are many who have an existential commitment to making our multi-ethnic societies work.) Peace Education has a firm research base, much of it established by two outstanding pioneers - Johan GALTUNG and Magnus HAAVELSRUD; it has state support in some countries (like Finland); it can show examples of practice - such as the School of Peace Studies at the University of Bradford and the Peace Studies curriculum at Atlantic College in South Wales (4). Indeed, thousands in the Peace Movement have an existential commitment to Peace Education as part of the strategy for survival.

In contrast, Human Rights Education has little, or no research base; examples of practice are hard to find; outstanding pioneers are lacking; and, inasmuch as it proposes an authority and a justice over and above those of the State, is uncongenial to governments (who may use Human Rights slogans as a stick with which to beat their enemies and who may view Human Rights Education as a stick with which their own nationals might beat them). Hitherto, Human Rights Education has seen meetings of

experts, followed by more meetings of experts; benevolent resolutions followed by more benevolent resolutions; and writings which have been extremely theoretical and speculative (something which has been caused by the sparse examples of practice). In the classroom, the issues of Human Rights may seem distant, abstract and complex, and difficult for the teacher to relate to the life-situations of the pupils. However, these problems are recognised as a means of overcoming them. Human Rights Education also has its supporters and its strengths. It is sponsored by major international organisations, such as UNESCO and the Council of Europe; it has featured as a major element in recent projects (such as the World Studies Projects and the Jordanhill Project on International Understanding); research is now going on (5); and teachers are now being trained for this work (6).

This handbook on teaching and learning about Human Rights is an attempt to help teachers and students in Human Rights Education. Partly because I see the plethora of new developments in the Social Studies as part of its crisis, and partly because I fear that fragmentation is being caused by the new arrivals (7), I have opted to be modest in my own ambitions. The now necessary reconstruction of the Social Studies curriculum is beyond the scope of this work. Essentially I seek to answer two related questions:

(i) what part should teaching and learning about Human Rights play in the Social Studies curriculum?

(ii) what should young people know of, and be able to do about, Human Rights issues?

2. AIMS

It is important to establish clear aims for teaching about Human Rights in order to devise appropriate methods and suitable kinds of evaluation. It is necessary to view the aims of Human Rights Education in the general context of aims in Political Education, and also we need to consider how aims in Human Rights Education relate to aims in other similar and overlapping areas. Development Education; Multi-cultural / Intercultural Education; Peace Education; and Education for International Understanding. It will be useful to know what the particular and peculiar contribution of Human Rights Education to Political Education might be.

In passing, I note that, in much of the literature and in many of the reports on international seminars, the question of aims for Human Rights Education has either been evaded (8) or discussed in grandiose and abstract terms. One of the reasons why teachers may hesitate to begin to teach about Human Rights is that the field may seem to be - to use a phrase that Howard D. MEHLINGER uses about Social Studies in the USA - "goal-rich and content-poor" (9). My own inclination is to search for a modest role and for some precise and limited aims, for Human Rights Education. Martin ENNALS, for example, provides a good aim for Human Rights Education when he writes: "effective work has to be done to inform people of their rights in order that their defence may be effective nationally and therefore internationally" (10). In contrast, the broader aims for Human Rights Education set by a group of teachers at a seminar at the University of London in 1980 are well-meaning but confusing: "Human Rights Education was defined as the teaching of 'the growth and maintenance of good human relationships'. 'Peace and not violence'. 'Justice'. 'Respect and tolerance for each other's opinion'. The concern, in a nutshell, was - how can we best educate children for peace, for responsible citizenship and for international friendship?" (11) Of these two statements, that of ENNALS is limited and focussed (and suggests content, and starts us thinking about methods), while that of the teachers is diffuse and looks more like a list of aims for Peace Education (12).

I have written elsewhere on "The Aims and Methods of Political Education in Schools" (13), and some of the approach used there is also relevant here. The vision of humanity which underpins Education for Democracy also underpins the notion of Human Rights. This includes the idea that human beings should be respected as human beings; that citizenship should be an active, participating process; and that social prosperity, and the alleviation of suffering, are possible through the application of reason.

In terms of knowledge, skills, and attitudes, the aims of teaching and learning about Human Rights may be listed as follows:

(i) knowledge. Young people should know what Human Rights are, according to the major contemporary statements of Human Rights (the United Nations International Bill of Human Rights; the European Convention on Human Rights; and the European Social Charter), and they should know the main categories of Human Rights (civil, political, social, economic, cultural). They should know the main concepts associated with Human Rights. They should know how to recognise an issue as a Human Rights issue, and how they might act on Human Rights questions;

(ii) attitudes. The guidelines of the Programme for Political Education in England stressed the importance of procedural values (such as freedom, toleration, fairness and respect for truth and for reasoning). At the core of Human Rights is the idea of inherent rights, a concern for fair treatment and due process. Promoting an understanding of these two notions may well be the particular contribution that teaching and learning about Human Rights can make to Political Education in the schools. Bernard CRICK has argued "the primacy of these procedural values within a genuine political education" (14), and I argue the primacy of these values in teaching and learning about Human Rights. It is essential to recognise and observe proper procedures (ie. fair treatment and due process) as the means for the non-violent resolution of social and political problems;

(iii) skills. In addition to "information processing skills - the capacity to critically analyse and evaluate political information", the Programme for Political Education in England went on to speak of "action skills which go beyond skills which are merely analytical and verbal, but which lead to positive action, and the capacity to participate in, and change, political situations" (15). The action skills needed to participate in Human Rights issues might include skills of analysis, organisation, and advocacy - the kind of skills evident in pressure groups capable of carrying out a protracted campaign for a cause. We will argue later that actually carrying out a campaign for a cause might be the best means of developing these skills.

There are other possible, and useful, formulations of aims in teaching and learning about Human Rights. The International Congress on the Teaching of Human Rights, held in Vienna in 1978, made the following statement:

"Human Rights Education and teaching must aim at:

(i) fostering the attitudes of tolerance, respect and solidarity inherent in Human Rights;

(ii) providing knowledge about Human Rights, in both their national and international dimensions, and the institutions established for their implementation;

(iii) developing the individual's awareness of the ways and means by which Human Rights can be translated into social and political reality at both the national and the international levels" (16).

I am not against teachers having fine ideals and ambitious aspirations and, indeed, these are necessary for the realisation of higher levels of humanity. However, teaching aims need to be clear, precise, and achievable and acceptable to a variety of parties - learners, parents, fellow-citizens. The Vienna statement, and my statement, concur in presenting aims in Human Rights Education as a compound of knowledge, procedural values and skills. These three areas need to be kept in mind when devising appropriate teaching and learning methods.

3. CONTENT

The content of Human Rights Education has two aspects: the specific data (documents, dates, events, personalities, themes and topics); and the concepts associated with Human Rights. Some contents - such as the three key documents (the United Nations Declaration of Human Rights, 1948; the European Convention on Human Rights, 1950; and the European Social Charter, 1961), and the associated concepts - should have some place in any programme of Human Rights Education in countries of Western Europe. Other content will vary according to the context. There is essential content and variable content - the first helping to create a common political culture shared by people of different countries. In approaching content through specific data and then concepts, and in dealing first with the United Nations Declaration of Human Rights, 1948, I am not recommending a sequence for a teaching programme, or offering a pedagogical prescription. These are matters for teachers in the field.

The Universal Declaration of Human Rights is a major document of modern times, and it can be viewed as different in category from previous declarations of rights in its international signatories and support. If we view its predecessors as the work of interest groups, we can see that the interest group has widened from the barons of 1215 in England (Magna Carta) to the whole of humanity. Whereas the Declaration of the Rights of Man in 1789 in France had aspirations to universalism, the United Nations Declaration in 1948 implicated member states in its universalist aspirations. This implication gives legitimation to teachers who decide to teach about Human Rights, for the Declaration includes, in its Preamble, the words: "Member States have pledged themselves to achieve ... the promotion of universal respect for and observance of human rights and fundamental freedoms", and it proclaims that "every individual and every organ of society ... shall strive by teaching and education to promote respect for these rights and freedoms ..." This is particularly important for teachers of political education who work under contrary pressures regarding beliefs and values of different kinds.

As DAWSON and PREWITT pointed out in 1969, "teachers are expected to, and do, propagate political views and beliefs appropriately labelled 'consensus values'. Teachers should not, and generally do not, use the classroom for discussion of 'partisan values'" (17). The teaching of Human Rights may become, in some instances, a controversial issue, and Martin ENNALS thinks that "not many governments are enthusiastic about teaching their citizens, their children and their professionals about measures which may be used to harass governmental authority" (18). Nevertheless, it is important to assert that teaching about Human Rights, and the procedural values embodied in the Charter, are themselves in the consensus area. This is one great virtue of the Universal Declaration to teachers (19). Another virtue is

that copies of the Declaration are conveniently available, from United Nations agencies, in leaflet form.

The Declaration has two main limitations for school use. It is long and detailed, containing a Preamble and 30 Articles, and it is written in a language which many children will find difficult, or impossible, to understand. In the words of Professor L. MASSARENTI, Director of the Geneva Project on the Teaching of Human Rights, "the problem in publicizing the resolutions of the Universal Declaration of Human Rights is that it is written in an elitist style, unlikely to reach or interest the mass of the population" (20). The Geneva Project has produced a version of the Declaration written in simple and straightforward language (21). This makes clear to majorities what the Declaration is trying to say, and it is in no way condescending. The main principle which guided the work "was to adapt or translate the legal text into basic vocabulary so that it can be understood by everyone". The other problem - the length and detail of the Declaration - suggests a task of selection, concision and conflation, according to criteria of importance and pedagogical potential. The general assertion of rights (which are abstract and do not conjure up pictures of concrete life-situations in the mind) need to be presented to students. These include:

> Article 1. All human beings are born free and equal in dignity and rights;
>
> Article 3. Everyone has the right to life, liberty and security of person.

The Articles concerned with fair treatment and due process (Articles 6, 7, 8, 10 and 11) could be conflated, thus:

> Everyone has the right to recognition everywhere as a person before the law and is entitled without any discrimination to protection before the law and, if that person's fundamental rights have been violated, has the right to effective remedy. Anyone charged with a criminal offence has the right to be presumed innocent until proven guilty, and has the right to a fair trial.

Articles 18, 19 and 20 may also be conflated, thus:

> Everyone has the right to freedom of thought, conscience, and religion . . . Everyone has the right to freedom of opinion and expression. Everyone has the right to freedom of peaceful assembly and association. No one may be compelled to belong to an association.

Some articles do suggest concrete examples of life-situations and illustrative material drawn from the past or the present. These include the Articles on Slavery (Article 4); on cruel, inhuman or degrading treatment or punishment (Article 5);

on arbitrary arrest, detention or exile (Article 9); on the freedom of movement within, and between, states (Article 13); and the right to asylum from persecution (Article 14).

Article 23 relates to important issues in Western European countries at the present time. It deals with the right to work; the right to equal pay for equal work; the right to just remuneration; and the right to form and join trade unions. Article 26, which deals with education, also relates to a controversial issue when it asserts that "parents have a prior right to choose the kind of education that shall be given to their children".

Article 25 - the second part of which states that "motherhood and childhood are entitled to special care and assistance. All children ... shall enjoy the same social protection" - may be viewed as the beginnings of later concerns for Women's Rights and Children's Rights.

Article 21, concerning representative and democratic government, is important for Political Education as a whole.

The main reason for including the United Nations Universal Declaration of Human Rights as basic content in any course is to acquaint young people with their rights. The Declaration sets out ideals. Human Rights should be treated realistically in the classroom, and the lack of UN enforcement agencies, and negations and violations of Human Rights by the signatories will be part of the course. Realism is important as a safeguard against cynicism concerning Human Rights. The ideal exists both as an aspiration and as a measure against which the actual can be viewed.

The European Convention on Human Rights (1950) is conveniently available, from the Council of Europe, as a booklet of about 40 pages (22). Compared with the UN Declaration, it is much longer - 66 articles as opposed to 33. It is more complex, and it is more legalistic. Because it is very much concerned with questions of effective redress for those whose rights have been violated, and of enforcement on the violater, it is much more of a legal document. It lacks the brevity and the clarity of the United Nations Declaration, and many of its statements concerning rights are complicated by caveats and provisos. Articles 1 - 18 deal with rights and freedoms, and young people who are citizens of the Council's member countries should be acquainted with those rights and freedoms and should compare them with those of the UN Declaration.

Article 19 of the Convention established a European Commission of Human Rights and a European Court of Human Rights. The details of the Commission and of the Court will be useful to those who want to study particular cases. The essentials are clearly presented in a Council of Europe leaflet entitled "The Protection of Human Rights in Europe" (Strasbourg, 1981). From our point of view, the special virtue of the establishment

of machinery to deal with alleged human rights violations, is that it gives us examples of actual cases where Human Rights issues have been contested and determined. These issues (which will be dealt with in more detail in the section on Methods) have included:

(i) use of the birch as judicial corporal punishment (TYRER v. United Kingdom) - a case concerning the use of the birch in the Isle of Man;

(ii) compulsory sex education in schools (KJELDSEN, MADSEN and PEDERSEN v. Denmark);

(iii) freedom of expression - cases here include "The Sunday Times" v. United Kingdom concerning the prevention of publication of articles on thalidomide children;and a case against Switzerland;

(iv) wire-tapping (KLASS et al. v. Federal Republic of Germany);

(v) trade unions - cases here include ones v. Belgium and v. Sweden, and issues include trade union freedoms to bargain collectively and the legality of a trade union "closed shop";

(vi) status of illegitimate children (MARCKX v. Belgium);

(vii) the rights of mentally abnormal offenders to have their status reviewed (WINTERWERP v. the Netherlands).

Some cases concern the judicial procedures of national states (particularly Austria and the Federal Republic of Germany). There are also a number of inter-state cases, and a number of cases (some inter-state, some a person v. the state) concerning Northern Ireland (including the case concerning interrogation methods used against suspects). The cases concerning individuals, and social groups, are likely to interest school-age students more than the relatively few inter-state cases. Students should know the kinds of cases which people try to bring before the Human Rights Court.

The European Social Charter (1965) is the third document essential in any Human Rights course. It is also available in booklet form from the Council of Europe (22), and it deals with economic and social rights. These include the right to work; the right to a fair remuneration; the right to organise, and to bargain collectively; the right to vocational guidance and to vocational training; the right to social security. Two articles

of present importance are: Article 18, concerning the right to engage in a gainful occupation in the territory of other Contracting Parties; and Article 19, concerning the right of migrant workers and their families to protection and assistance. The articles can be viewed as a statement of commitment and intent on the part of the signatories, and there is no appeals or enforcement machinery. The Council of Europe booklet says that "like the European Convention on Human Rights, the Charter sets up an international system of supervision of its application by the Contracting States. But, given the different nature of civil and political rights on the one hand, and economic and social rights on the other, this system is not by nature juridical ...". There have also been problems of "reconciling the practices of civil law countries with those of common law countries, or those of highly industrialised countries with those of less industrialised countries ....". It is also possible that, with rising unemployment, economic and social rights - such as the right to work - are an even more contentious area than civil and political rights.

In summary, of the three essential documents, two (the Univeral Declaration and the European Social Charter) are important as statements of aspirations, while the third (the European Convention on Human Rights) is important for the case-law and the case-studies which it provides.

In addition to these three essential documents other documents, from History, may provide material content for a course on Human Rights. These include:

(i) Magna Carta, 1215 (England);

(ii) the Bill of Rights, 1689 (England);

(iii) the Declaration of Independence, 1776 (USA);

(iv) the Declaration of the Rights of Man, 1789 (France).

Teachers who want to trace the historical development of the notion of Human Rights will use elements of all these documents.

Some countries have a Bill of Rights, or some Human Rights are formally and explicitly protected in law. (Such is the case, for example, in the USA, where the Supreme Court is the final arbiter.) In these countries, a Bill of Rights, or the equivalent legislation, will also provide material content for a course on Human Rights. In the United Kingdom - where there is no Bill of Rights, and where the question of whether there ought to be one or not is itself a controversial issue - the arguments for and against a Bill of Rights provide excellent material for a course for older students. Michael ZANDER has summarised the arguments for and against a Bill of Rights in a way which is a model of clarity and good pedagogy (23). This book also includes criticisms of the workings of the European Court at Strasbourg eg. its slow and cumbersome machinery

(GOLDER v. United Kingdom, which concerned prisoners' access to lawyers and the courts, took five years, and CAMPBELL and COSANS v. United Kingdom, concerning corporal punishment in schools, took nearly five years). One of the arguments used in favour of having a Bill of Rights is that "a Bill of Rights may play a major role in raising the level of consciousness about Human Rights" and itself be a major educative force.

One further document which teachers might include in a course on Human Rights is the Geneva Convention regulating conduct in warfare. This shows a concern for procedural values and Human Rights at times of inter-state violence.

A problem of documents is that they can seem to be dry and dusty, the fodder of lawyers and constitutional historians but hardly the spark of life for classroom activities. Young people do need to know what Human Rights are, but strategies for achieving this aim will vary. Human Rights need to be kept human. One way of doing this is to approach Human Rights through the stories of individuals - both important campaigners and relatively unknown people who have suffered violations of their Human Rights.

Famous campaigners for Human Rights include:

(i) Mahatma GANDHI (India);

(ii) Martin Luther KING (USA);

(iii) Andrei SAKHAROV (USSR).

Of these, GANDHI is particularly suitable for study as his concern for Human Rights related to his work to rid his country of foreign rule and also to his work for the untouchables in his own country. His methods of non-violent resistance also give an example of how oppression might be fought without resorting to techniques which themselves negate Human Rights.

Some people who have suffered violations of their Human Rights are well known, like the three people mentioned above. Others in this category include Anne FRANK (the Netherlands), Dietrich BONHOEFFER (Germany) and Nelson MANDELA (South Africa), all of whom wrote moving testimonies which will instruct others. Others are relatively unknown but stories about them help young people to recognise Human Rights issues through identification with the sufferings of fellow human beings. Such cases can be found in the Annual Report of Amnesty International and they are used in secondary school courses by Jeremy CUNNINGHAM, whose book "Human Rights and Wrongs" has several such examples (24). He has also "tested" young people to discover their interest in such stories about ordinary people (25).

Some of the famous, and some of the less famous sufferers of human rights violations come into the category of "Prisoners of Conscience" - namely, people who are persecuted for

their opinions and who have not committed any acts of violence.

Another source of material about negations and violations of Human Rights is the Second World War. The Nazi persecution of the Jews and the concentration camps provide examples of extreme denials of Human Rights, as do the medical experiments which the Japanese carried out on human beings.

Themes and topics which appear in courses on Human Rights include:

(i) the persecution of particular groups raising issues of Human Rights, minority rights, and genocide;

(ii) the condition of refugees (such as the Palestinians and the Boat People);

(iii) torture of political prisoners;

(iv) the treatment of dissidents in the Soviet Union;

(v) apartheid in South Africa - an example of systematic and structural denial of Human Rights.

In selecting content for a course on Human Rights, two major dangers need to be avoided. One danger is to deal with civil and political rights to the exclusion of social and economic rights. This tends to be a Western European weakness while the reverse tends to be an Eastern European weakness. It is also important to include some material relating to cultural rights. This is especially important as we develop multi-cultural societies. The second danger is to include material about other countries and other times, comfortably locating denials of Human Rights in other places and other periods. It is important to include material about our own country, and our own times, because Human Rights exist over and above governments and throughout time.

Two topics of great contemporary importance are Children's Rights (26) and Women's Rights (27), and these topics now appear in some Social Studies curricula. Those studying the first topic usually read the United Nations Declaration of the Rights of the Child (28), a ten-point document relating Human Rights to children. The second topic will become more common in schools as Feminism creates changes in Social Studies curricula.

The concepts associated with Human Rights form a common part of the content of any course. Some of them are particularly associated with Human Rights, but others are shared by political education in general, or by related areas - such as Peace Education. Most of the concepts are difficult and very abstract, and they need to be linked with concrete illustrations and

representative examples. The main concepts are as follows:

Rights

- Natural Rights
- Human Rights
- Civic Rights (and sometimes Civil Rights; Civil Liberties)
- Political Rights (often linked as civil and political rights)
- Economic Rights
- Social Rights (often linked as economic and social rights)
- Cultural Rights
- Legal Rights
- Welfare Rights
- Minority Rights
- Children's Rights
- Women's Rights

Duties and Obligations and Responsibilities

- Discrimination
- Injustice
- Oppression
- Genocide
- Equality (and Equality of treatment)
- Freedom (Freedom to, and Freedom from)
- Fairness
- Due process
- Justice
- Toleration
- Self-determination
- Peace
- Welfare
- Conflict
- Violence (and Structural Violence).

Although some books contain a glossary of terms, a short document - "A Vocabulary of Human Rights" - would be a valuable resource for any course.

4. METHODS AND MATERIALS

In writing about methods and materials for teaching and learning about Human Rights, I am influenced by my experience in Social Studies Education over a long period of time and, in particular, by classroom research done by the Political Education Research Unit at the University of York between 1974 and 1977. I am also influenced by a Council of Europe Teachers' Seminar, held at Bergen, Norway, in 1981, which was devoted to questions of pedagogy in Human Rights Education (29).

In devoting so much attention to the content of Human Rights Education, I have tried to ward off possible charges that it is an activity which is "goal-rich and content-poor" and to suggest that it may be both goal-rich and content-rich. I am aware that it is a common characteristic of new areas of the Social Studies that they lack the security of content which is a strength of traditional subjects (such as History and Geography) and that, when under pressure, teachers tend to retreat to known ground. Such known ground is usually known content. Of course, the way beyond the limitations of traditional teaching and learning cannot consist in the revision, and renewal, of content alone. An effective Political Education (of which Human Rights is part) requires a greater diversity of methods and materials than hitherto, and it cannot be achieved in teacher-dominated classrooms where frontal teaching is the main form of pedagogy.

Our aims for teaching and learning about Human Rights included not only knowledge, but also skills (including action skills) and attitudes (related to particular procedural values such as freedom, toleration, fairness, respect for truth and for reasoning). Even teaching about Human Rights presents great difficulties for traditional classroom teaching. Human Rights are more than content, as they are suffused with values, conflicts and ideals. Two common elements of all courses - the basic documents and the key concepts - present obvious problems, as the first can appear dry and dusty and legalistic, and the second can appear abstract and unreal. Without care, both these elements of a course on Human Rights could appear to lack humanity and, therefore, new approaches are needed even "to inform people of their rights" (one of Martin ENNAL's aims). However, action skills are acquired and developed by observation, practice and repetition, and teaching for Human Rights (or for the defence of Human Rights - ENNAL's second aim) requires active methods or learning by doing. A higher aim - teaching and learning in Human Rights (that is, in an atmosphere which reflects a concern for the ideals and practice of Human Rights) - involves reform and renewal of institutions. An early conclusion of our research in the field of Political Education was that: "Political education programmes need teachers who are versatile and innovative" (30). A reflection on the Bergen Seminar was that: "if Human Rights Education is restricted to traditional methods, then it is likely to be limited to teaching about

Human Rights (as the kind of participatory teaching and learning necessary for the acquisition and practice of skills will not exist). In the worst instances, Human Rights Education will be no different from conventional History teaching, except that there will be some variation of content." (31)

In short, there is a need to reform process as well as content. That presents major challenges for teachers at the classroom level. A recommendation of our Political Education research project was that: "more needs to be done to identify and develop the kind of pedagogies appropriate to the Political Literacy approach. In particular, this seems to us to imply that teachers should employ a wide range of teaching and learning methods (in order to reach, and actively involve, the majority of their students) and pedagogical techniques of using open, directional questions .... In our opinion, this is the major challenge that confronts the political educator in the classroom." (32)

Some teaching and learning methods are to be found in many Social Studies courses but there are some teaching and learning methods which are peculiarly appropriate to Human Rights Education. I will list some methods and make some observations on them from the point of view of Human Rights Education.

Frontal teaching

It is realistic to say quite a lot about frontal teaching because it is a main component of most courses and, in all probability, it is the main method used in schools. It normally consists of: exposition by teachers; some questioning of students by teachers; and the odd question from students to teachers, plus some limited exchange of views (which some teachers call a discussion). It can be well done, and it can be badly done. Bad practice, which would negate the ideals of Human Rights, is described by Paulo FREIRE in the following way:

" - the teacher teaches and the students are taught;

- the teacher knows everything and the students know nothing;

- the teacher thinks and the students are thought about;

- the teacher talks and the students listen - meekly;

- the teacher disciplines, and the students are disciplined;

- the teacher chooses and enforces his choice, and the students comply;

- the teacher chooses the programme content, and the students (who were not consulted) adapt to it ... " (33)

A lot of frontal teaching is part of the bad practice that Paulo FREIRE calls "banking education" - where the teacher distributes information as knowledge-tokens and then collects them back from the students, in the form of tests and examinations, at the end of the course. However, frontal teaching can also be well done. Making some interim observations, the York Political Education Research Unit stated in 1976, "a common characteristic of good teachers is that they have mastered a range of teaching methods, both traditional and innovative. The best teachers we see are good oral expositors: they can process and transmit information; and they can explain political concepts in ways that their students can understand. They use questions to invite students' responses with openness, toleration and encouragement." (34)

One aim for the teacher is to help the students to acquire and develop a language for discussion of Human Rights issues, and to master the concepts associated with Human Rights. In attempting to do this, it is unlikely that the "high language" of Philosophy and Political Science will be the correct starting point. It is more likely that everyday speech, and life-situations, which the students themselves can recognise and identify with, will provide the most promising point of departure. An observation which we made on good Political Education teachers was that they were "bi-lingual" - that is, that they were masters both of the "high language" of Political Science and of every-day language. They were able to move easily from one to the other, providing striking illustrations from everyday language to explain the concepts of the "high language". Teachers should systematically provide students with the key concepts of Human Rights Education, with various kinds of presentation and revisitation. Mastery of the cluster of concepts associated with Human Rights means possession of an analytical framework, which is both transferable knowledge and something of lifelong usefulness. In short, a main aim of oral exposition by teachers in Human Rights Education is not to provide students with specific information, in terms of data such as facts, figures and dates, but to teach a language.

Questioning - both of pupils by teachers and of teachers by pupils - is the second element of frontal teaching. Again, both good practice and bad practice are possible, and some instances of bad practice would negate Human Rights and the procedural values which underpin them. Bad practice is to be found in those classrooms where the general atmosphere is one of fear and intimidation, or of general lack of security - where frontal teaching has become confrontation teaching. Some wry commentators observe that many teachers are unwilling to ask any questions to which they do not already know the answers, or to pose what Paulo FREIRE calls "problem-posing questions". Trevor PATEMAN, author of "Language, Truth and Politics", which is about the problems of establishing democratic discourse, has argued: "teachers habitually ask pupils irrelevant, trivial and foolish questions, and they do so because of their dual position as teachers and agents of control ..." (35). Michael MARLAND,

giving advice to new teachers in "The Craft of the Classroom: A Survival Guide" (Heinemann, 1975) may be reflecting and prescribing some classroom reality when he writes: "questions should not normally have a huge range of possible answers .... Questions should be as specific as possible .....", and "as a general rule, always put the question before naming the pupil - otherwise no one else will think". From its classroom observation, the York Political Education Research Unit listed some examples of teachers' use of questions which negate the procedural values (freedom, toleration, fairness and respect for truth and for reasoning) which underpin Political Literacy and Human Rights. They were:

(i) the teacher using questions mainly for reasons of social control in the classroom (including the "what did I just say?"question);

(ii) the teacher using a question to ridicule a student in the eyes of the others;

(iii) the teacher posing rhetorical questions which invite the students to agree with him or her and which exclude the possibility of disagreement;

(iv) the teacher treating students' questions in a disdainful, dismissive, or dishonest fashion. These examples included instances of "teacher closure" - that is, teachers denying the opportunity for dialogue and discussion for no obvious good reason.

The Research Unit also listed examples of desirable uses of questions:

(i) the teacher using questions as an invitation to the students to express their views on an issue;

(ii) the teacher using questions as invitations to students to pose questions, and exchange views with, each other;

(iii) the teacher using questions to encourage students to consider sympathetically views which they themselves do not hold;

(iv) the students using questions which invite teachers to openly and clearly express their opinions;

(v) the teacher, and the students, posing open questions which invite further exploration of an issue.

I have spent some time on oral exposition and the use of questions because they are the two main elements of a pedagogy which is very common, and it is the method to which teachers resort when they have few resource materials available - the teaching and learning situation of the man, the boy, and the log, which Socrates used so well. I also wanted to show that these methods can be used in ways which support Human Rights.

Discussion

Although much frontal teaching includes some element of discussion (following oral exposition and question-and-answer phases), the discussion is very limited in time, and it does not lie at the centre of the teaching and learning method. Some pedagogies - such as that of the Humanities Curriculum Project in England - place discussion at the centre of the method. That project, more than any other, dealt with issues which have important Human Rights dimensions. Its Director, Lawrence STENHOUSE (one of the great educational reformers of our time), once wrote that: "the curriculum for a general education in the secondary school should .... concentrate on the problems involved in sex, war, race, violence, social justice and the general issues of right and wrong" (36). The teaching and learning materials and the writings and videos, produced by that project will provide good support for teachers of Human Rights and so, too, will the follow-up work carried out at the Centre for Applied Research in Education at the University of East Anglia (37). In trying to establish a system in which the teacher should act as neutral chairman, the Project focussed on a key issue in Social Studies teaching, and it made a frontal assault on frontal teaching (and on the hidden curriculum of conventional methods).

The work of the Political Education Research Unit at York raised questions about the nature of democratic discourse and of a democratic classroom, and David BRIDGES has devoted a whole book to the theme of "Education, Democracy and Discussion" (38). In a section on the moral culture of group discussion, he lists the following principles:

- Reasonableness
- Peaceableness and Orderliness
- Truthfulness
- Freedom
- Equality
- Respect for persons

He himself comments on the similarity of his listed principles to principles highlighted by the philosopher R.S. PETERS in

"Ethics and Education" (39), namely a concern for truth, justice and freedom and respect for persons. In both BRIDGES and PETERS, we can recognise the procedural values of Human Rights Education, which provide the ideals for the Human Rights teacher. Teachers of Human Rights Education need to intend to practise what they preach. To help them do this, we need to identify barriers to democratic discourse in the classroom and to help them acquire the necessary skills to create the appropriate classroom climate.

Teachers can be aware of the general features which characterise a classroom which affirms Human Rights and a classroom which negates them. Both the description by Paulo FREIRE and the York Research Unit's analysis of the possible uses of classroom questions help to build up a typology of the classroom of affirmation and of the classroom of negation. Some of the writings of Carol ROGERS are also useful for this task (40).

David BRIDGES has listed and analysed "some enemies of open discussion" (41), and the York Research Unit noted several instances in which "teacher closure" took place. Two problems mentioned by BRIDGES which affect well-meaning Human Rights teachers are an over-concern for consensus and an over-concern that students should "get it right" (a section he calls "protecting the truth from people"). Instances recorded by the York Research Unit where teacher closure took place included:

(i) a teacher dismissing a pupil's question - perhaps because the teacher felt that it would lead into complicated issues;

(ii) a teacher evasively answering a pupil's question about how resources were allocated in the school - probably because the teacher felt that it could lead into dangerous territory;

(iii) a teacher narrowly staking the boundaries of a discussion by opening the session with a rhetorical question. (42)

In all three instances, it is likely that teachers feared that the situation might get "out of control". Of course, where control is seen as a major problem teaching manuals read like CLAUSEWITZ for the classroom, and where pupil resistance is seen as a major factor the metaphor "guerrilla warfare" is used (43).

In a section called "the paradox of openness", David BRIDGES makes it clear that "open discussion can take place only within the confines of certain presuppositions and functional constraints". A classroom of affirmation has structures, frameworks and conventions - derived from the procedural values of Human Rights - and the teacher needs to have a clear view of what they are. Teachers do sometimes need to stake

the boundaries of a discussion, and they do sometimes need to close down an argument, or shut off a line of exploration, but they need to know why they are doing these things, and they should be respecting the procedural values when they do them.

A general feature of the classroom of negation is that the atmosphere - or classroom climate - is all wrong, being characterised by fear, hostility, intimidation, lack of trust and lack of security. Research in the field of political socialization, carried out over two decades, has established that classroom climate is a crucial factor in political education for democracy. Lee H. EHMAN writes as follows: "the teacher does partly control a more powerful influence (than that of the manifest curriculum) on student attitudes - classroom climate. This factor has been linked consistently and strongly to positive political attitudes. An open climate of opinion expression in which controversial issues are discussed, and in which students believe that they can influence the rules and working of the classroom, is conducive to shaping political attitudes." (44) Given the importance of classroom climate, it is amazing that, outside the realms of Primary Education, so little has been done to help teachers to know how to create the kind of classroom climate necessary for the classroom affirmation.

Recently the situation has improved, with some impressive work by Robin RICHARDSON and others. RICHARDSON devotes a whole section of an important paper on Human Rights to the question of how an appropriate classroom climate might be established. He himself summarizes it thus: "the overall task of building and maintaining a climate appropriate for teaching about Human Rights can be broken up .... into eight smaller tasks. The first four ..... relate mainly to the establishment of security, the second four mainly to the creation of challenge. The eight are as follows: establishing and valuing the knowledge and opinions which students already have; getting to know and trust others and to respect them as potential resources; getting a sense of initial self-confidence through the successful completion of simple tasks; getting a sense of the whole (for example, it is invaluable if students can have an overall idea of the concerns and content of the Universal Declaration before they begin to look at any particular part of it in detail); adopting a problem-centred and action-oriented approach to the subject-area; realising that the subject-area is ideologically controversial; being stimulated and challenged by one's own ignorance; taking a measure of responsibility for designing and managing the rest of the course." (45)

Projects

Teaching and learning by project methods can take various forms. One form was demonstrated at the Bergen Seminar in 1981 by two Norwegian colleagues. The essence of their

approach was self-activity by pupils using materials provided in a "mini-library". With these materials, pupils would work on case-studies - on such themes as refugees, torture, political prisoners and Apartheid. Having first researched the topic, they would later present their findings to their fellow-students. Sources of materials included Amnesty International, ILO, and UNICEF. Typical materials were a picture of some refugees and a list of questions about refugees (such as "what kind of problems do refugees face with respect to civil and political rights; education; housing?"), and a text on torture, plus a list of questions. There are some problems to be overcome by teachers who seek to use this method. The writings of bodies such as Amnesty International are not aimed at young audiences, and they need to be carefully selected from a point of view of language level and explanations of some vocabulary are necessary. Materials need to provide information on topics (or point to other sources of relevant information) as well as to invite expression of opinion. When framing questions, teachers need to start with some simple and clear questions in order to help students gain confidence, and enjoyment, in the exercise. The method requires that teachers are active and creative prior to the actual sessions with the students. During the sessions, it supposes a high level of activity on the part of the students, with the teacher's role being mainly that of encourager and explainer. One advantage is that a team of teachers (and students) can work on the collection and preparation of the resource materials and a number of teachers and students can use them.

This is one way of breaking "the vicious circle of neglect" - one aspect of which is: as there are no suitable materials, there is no course, and because there is no course, nobody bothers to create suitable materials. Another advantage of the method is that it provides opportunities for co-operative work - students can work with other students, and students can work with teachers - in the search for and creation of, resource materials. There are three main directions for the search - a review of materials which already exist (such as textbooks, and items produced by Curriculum projects and Curriculum Development Centres); publications of organisations (such as Amnesty International); and items from the press and television.

Television is a rich source of issue-based material and of material relating to Human Rights themes, and video-clips about unemployment, lack of housing, refugees and political violence (such as hijackings and the taking of Embassy hostages) can be used in the classroom, and they can be used with a pedagogical technique of posing open directional questions (46) (47). Group activity, in the search for and collection of material for a course, may lead to other group activities - such as work for an organisation (such as Amnesty International; "Brot für die Welt"; Christian Aid; Oxfam; and Save the Children).

Drama and role-play

Human Rights engage not just the intellect but also the emotions, and the sense of fairness, on which Human Rights are based, is intuitive and is strongly felt by children. There is a need to give concrete and affective support for learning, and Human Rights Education cannot limit itself to the cognitive domain. Students should be encouraged to feel empathy for the oppressed of this world, and imaginative exercises, in which students identify with others, can help in this regard. Some exercises - such as cat and mice, and master and servant - aim to give students a sense of power and powerlessness, so that they might better understand minorities who feel themselves to be weak or impotent.

Drama and role-play exercises need to be used with great sensitivity on the part of the teacher. The teacher needs to have regard for the feelings of individuals and for the social structure of the classroom. For example, if there is a role-play about minorities, the teacher needs to have regard to the fact that there are minorities in the classroom, and themes concerning ethnic minorities may need delicate handling if there are ethnic minorities in the classroom, something which will become more and more the case.

The use of drama and role-play in teaching and learning about Human Rights is likely to be of two kinds:

(i) trust-building exercises (such as role-playing being blind and being helped by others; and then reversing roles of helped and helper) and group-spirit forming exercises (using co-operative, as opposed to competitive, tasks);

(ii) drama and role-play where fairness is a central issue.

The second will include exercises such as trying to think the thoughts of a migrant worker or to imagine the situation of a refugee.

Literature can be used for teaching and learning about Human Rights, and many novels and poetry are rich in Human Rights themes. (Some of the classics, like "Brave New World" and "1984" relate more to Human Rights than they do to particular political systems.) However, often the reading of literature is a lonely pursuit, and an advantage of drama and role-play is that they are group activities in which individuals and the group itself can play a creative part. Some Human Rights topics can be enlivened by these techniques. For example, law relating to Human Rights might appear to be dessicated and complicated, and the activities of the Court of Human Rights might appear to be protracted and distant. A role-play on the Court of Human Rights might bring it to life. The exercise could take the following form:

Select a sample of cases which have been presented in the Court of Human Rights, to include:

(i) some cases which have been decided, and some cases which are still pending;

(ii) some cases of individuals versus countries and some cases of one country versus another country;

(iii) some cases which involve the students' own country and some which involve other countries;

(iv) some cases in which verdicts were in favour of the students' own country, and some cases in which verdicts were against the students' own country.

Students need to be provided with a copy of the European Convention on Human Rights and some brief information about the main elements of each case (eg. the topic; the proposition; but not the outcome). Then, from the class, the teacher should select:a panel of judges: a lawyer to put the proposition; and a lawyer to answer the proposition. The proposition should be made; and then the proposition should be answered; and finally the judges should give their verdict and their reason for reaching that verdict. The class could then be invited to comment. In cases where the outcome is actually known, the real outcome can be compared with the outcome of the classroom exercise.

In some countries which have their own Bill of Rights and/or extensive civil rights legislation, examples will have to be taken from their own courts in order to build up a range of cases. However, the Court of Human Rights provides many examples which concern a lot of countries, and the regular Council of Europe publication, "Stock-taking on the European Convention of Human Rights", provides both the cases and the outline scenarios needed for the exercise. In working on this exercise, students and teachers will develop some of the skills necessary for the active defence and maintenance of Human Rights. The technique, which I have seen used with teachers with cases concerning School Law, has great potential. It could be used at school level, and it could also be used as an in-service training exercise for teachers.

Games and simulations

According to Diane BRACE, in her helpful paper on "The Use of Educational Gaming and Simulation in Political Education" (48), games and simulations are "devices, diversified into a wide range of forms, which attempt to involve students in pretended experience supported by some real experience, with the aim of recruiting their interest, deepening their under-

standing and empathy, securing an involved and, thereby, effective means of learning and improving the communication and inter-relational skills relevant to tackling problems". In her complementary paper, "Guidance for Gaming and Simulation Workshops", she lists different forms and structures of games and simulations, giving examples of games and simulations which exist and which have been tried in practice.

Many games and simulations appeal to competitive individualism and private accumulation of power and wealth at the expense of others; many games are zero-sum games (one person's prosperity is another person's adversity); and the classic game is a war game. I am not suggesting that Human Rights teachers should reject such games out of hand. After all, these things do exist in real life, as well as in games and simulations. However, I am suggesting that teachers need to identify the Human Rights aspects of such exercises and how these may be highlighted, eg. in the post-play feedback sessions. Teachers also need to seek some co-operative games, and the handbook published by the Writers and Readers Publishing Cooperative will help a lot here (49). Even if we completely discarded games to do with war, conflict, crisis management and diplomacy (which we need not do), we could still find many games and simulations with inherent Human Rights themes. This is partly because such agencies as Christian Aid, Community Service Volunteers, Oxfam and Shelter have chosen to use games as an important part of their educational programmes. "The Development Puzzle: a sourcebook for teaching about the 'rich world/poor world' divide and 'one world' development efforts" by Nance Lui FYSON, includes a helpful list of games related to development issues (50).

The following are some games which will be of use in a course on Human Rights:

(i) "Aid Committee Game". The players receive a paper on a country with descriptions of six projects needing support, and they have to decide how to allocate a limited budget. Available from Oxfam;

(ii) "Choice Game". Explores the arms trade. Available from COPAT Publications, 5 Caledonian Road, London N1;

(iii) "Grain Drain". A board game on the politics of food and the rich world/poor world terms-of-trade. Available from Oxfam, Christian Aid and the Centre for World Development Education;

(iv) "Hassle". A board game relating to the problems of Black Youth. Available from Community Service Volunteers;

(v) "Poverty Game". A game which simulates the life-situation and problems of subsistence farmers in West Africa, in which players can incur losses (malnutrition, disease, crop failure) through bad fortune (throw of the dice) and in which losses are carried over into the next growing season. Available from Oxfam and the Centre for World Development Education;

(vi) "Resettlement". A game about the problems faced by Ugandan Asians, refugees from Amin's Uganda and resettling in Britain. Available from Community Service Volunteers;

(vii) "Snakes and Ladders". A board game. Available from Christian Aid;

(viii) "Star Power". A game relating to privilege, power and poverty, in which the rich and fortunate can dictate the rules, with an economy loaded in favour of "the haves" and against "the have-nots". A whole morning,or whole afternoon, is needed to play this game. Available from Christian Aid and the Council for World Development Education;

(ix) "Tenement". The setting is a multi-occupied tenement, and students play the roles of tenants, landlords, and social service agencies. Available from Shelter.

Games which might be adapted by teachers exist on such themes as the different life-expectations of rich and poor, rich world populations and poor world populations; stereotyping; and a war crimes trial.

At the Bergen Seminar on teaching and learning about Human Rights, participants heard about, and saw a video-recording, of an exercise in which a group of secondary school students were asked to wear a coloured armband, and not to explain to anyone why they were wearing it. Some of the students faced awkward questions at home, from their parents and their brothers and sisters; some of their teachers discriminated against them - refusing to answer questions from them unless they told why they were wearing the armbands; and some of them were discriminated against by other members of their peer-group. This included threats of violence if they did not reveal why they were wearing the armband. The aim was to enable students to experience what it was like to be a victim of discrimination "A coloured armband equals a coloured skin" is one obvious parallel. For some people, this exercise may raise moral problems, and there may well be problems of risk if the students cannot handle some of the situations which may arise. However, it is an exercise which has been used in practice in a course about Human Rights (51).

Learning through practical activities

Learning through practical activities has been recommended by many great educators, including John DEWEY and Paulo FREIRE, and it can be a most effective form of pedagogy - of pedagogy as process. It is through practical activities, and not from book-work, that students will acquire many of the skills needed to maintain and defend Human Rights. Through practical experience, too, they may also learn how hard the task of supporting Human Rights actually is.

Some activities organised by some institutions and associations have been grandiose. The Tvind School in Denmark has major projects in which their students design and build low-technology windmills for low-income countries and then travel to those countries, in old buses rehabilitated by the school students themselves, to work with people in those countries. The confederation of schools at Stantonbury Campus, at the new town of Milton Keynes, periodically takes groups of students to Tanzania to do social service work there with their Tanzanian peers. The international Atlantic College in Wales has placements of students, in multi-ethnic areas of the Midlands and in strife-torn Northern Ireland, as part of its Peace Studies programme. The General Studies Association, in Britain, has taken students by ship to low-income countries in West Africa as part of its educational programme.

However, the need for experiential learning in Human Rights Education can be met in less grandiose ways. Students can work in voluntary group activities - for organisations such as Amnesty International; "Brot für die Welt"; Christian Aid; the Council for Education in World Citizenship; Oxfam; Save the Children; Third World First; and UNICEF. Some of these groups can be school-based, and, in them, students will have the opportunity to develop the skills of organisation, discussion, decision-making and policy formulation. On occasion, they may work on a particular issue and develop the skills needed to organise and carry out a campaign. Some issue-based groups (such as Shelter) may be outside the school, and the more controversial and divisive the issue the more likely is this to be the case. Such is sometimes the case, for example, with some groups dedicated to disarmament, and with groups dedicated to local issues (52). Groups working in this way can link school students with the wider society of their own country and of the world, and it is right and proper for teachers to bring the existence of these issue-based groups to the attention of their students.

Group activities have the advantage that they can encourage co-operative work, and they can offer a variety of tasks and learning experiences to the students. Some issues on which groups work are long-term, and some campaigns may be long drawn out. Indeed, these qualities tend to be characteristic of Human Rights issues. Teachers and students will want to give

the work some more specific objectives as well in order to maintain morale and commitment for the longer task. One way of doing this is to mount an exhibition on Human Rights themes - for display in the school or the local community. This will also help students to acquire skills of presentation of materials as well as of presentation of an argument. When the exhibition is mounted in the school, it can aid the education of other students and encourage their subsequent participation in Human Rights work.

Another way in which students can learn about Human Rights issues is from the experience of others. One participant at the Bergen Seminar in 1981 told how she had invited a former prisoner of conscience to speak with her school students and of the striking effect that this has had on them. Such speakers will have experienced a life-situation not experienced by the students - as a prisoner of conscience, as a refugee, or as an exile.

Towards the Human Rights school

I raised earlier the question of what a democratic classroom would look like, and I have discussed the nature of democratic discourse and appropriate classroom climates. In terms of Human Rights Education, I characterised "classrooms of affirmation" and "classrooms of negation".

A similar question now needs to be posed about the nature of a school which reflects and encourages a concern for Human Rights. Even though good Human Rights Education may take place in schools whose structures and general procedures do not affirm Human Rights (ie. achieved by individual teachers in supportive classroom climates), an ideal of Human Rights Education is to develop a Human Rights school. Again, a consistent finding of over two decades of political socialization research is that: "School organizational and governance climate is related to political attitudes of students. More participant and less authoritarian climates are linked to more positive political attitudes and behaviour of students" (53). In short, some kinds of schools can hinder, and some kinds of schools can affirm, Human Rights Education.

In arguing the advantages of a democratic school, a document called "Democracy in Schools" - published by the younger members of the British National Union of Teachers and in circulation in the early 1970s - stated: "the school is the first real community with which the child has any contact, and is the first place, outside the family, where he develops an awareness of power and social relationships. If it is organised on authoritarian lines, the child will tend to accept this as customary in human organisation; equally, if it is organised democratically and he is encouraged to participate, he will develop an ability to take part in democratic society ..... We believe the concepts of real democratic control are best learnt through practice ..." (54)

A Committee of Enquiry, to look at questions related to the governance of schools, was set up by the Government in 1977. It focussed on the accountability of schools to their various constituencies or interest-groups. It reported in 1977, and one of its main recommendations was that "the membership of school governing bodies should consist of equal numbers of local education authority representatives, school staff, parents (with, where appropriate, pupils) and representatives of the local community" (55). The Committee was concerned with constitutional arrangements and not with questions of school climate. Some attempts by teachers themselves to create more democratic schools ran the risk of replacing the benevolent despotism of the head-teacher with the paternalism of the teacher-collective (56).

Another approach to the creation of a Human Rights school is to assert, and guarantee in law, certain Children's Rights. In the United Kingdom, the National Council for Civil Liberties has commissioned a research study of children's rights; organised a national conference; sponsored several working papers; and given the impulse for later work carried out by the Children's Legal Centre in London (57). This work includes a draft Charter, Constitution, or Bill of Rights, setting out a framework of positive rights and responsibilities for all members of the school community; systematic methods of consultation and participation by all members of the school community in decisions which affect them; and a grievance procedure for settling disputes and conflicts. This draft document throughout refers to articles of the European Convention on Human Rights, and, like the United Nations Declaration of the Rights of the Child (1959), it will interest teachers of Human Rights and provide them with productive course material.

R. S. PETERS has written on the school as a democratic institution, and he has done so in a very English and conservative way: "there has been a lot of talk since the time of DEWEY about the school as a democratic institution, but one suspects that few schools deserve such a title in any full-blown sense. And why should they? To start with, in England at any rate, the head-master is appointed to do a job with very wide terms of reference and it is up to him how much of his authority he delegates" (58). John DEWEY, in 1916, in "Democracy and Education", raised profound questions concerning the relationship of democracy, knowledge and the school. "Since democracy stands in principle for free interchange, for social continuity, it must develop a theory of knowledge which sees in knowledge the method by which one experience is made available in giving direction and meaning to another ....", and he went on to speak of "the connection of the acquisition of knowledge in schools with activities, or occupations, carried on in a medium of associated life" (59). In the past decade, Paulo FREIRE has made us realise that the democratisation of knowledge, and of knowledge institutions, raises questions not only about access to and the distribution of knowledge but also about the definition of knowledge; the creation of knowledge (how it is created and who can create it); and the social purposes of knowledge (60).

The notion of the democratic school and the notion of the Human Rights school are not exactly the same thing, but there is a great deal of overlap and, in the case of the Political Literacy tradition, with its essential concern for procedural values, of coincidence. A key passage from a Schools Council document, "The Practical Curriculum", published in 1981 shows both how far we have come in the acceptance of ideas and the overlap between the democratic school and the Human Rights school: "some values, like those of democracy, tolerance and responsibility, grow only with experience of them. Social education arises from a school's ethos, its organisation and its relation with its community. The way a school organises its staff and pupils, and its formal rules, say a great deal about its real values and attitudes. Schools need to practise what they seek to promote" (61).

The Human Rights school is in a state of becoming, not in a state of being, and much more work needs to be done, both on its theory and on its practice. Consideration of the possible nature of the Human Rights school is one of the elements of a course on Human Rights. However, it is possible to formulate some brief guidelines for the Human Rights school, for example:

(i) its general structures and practices will reflect a concern for the procedural values which underpin Human Rights - freedom, toleration, fairness, and respect for truth and for reasoning;

(ii) it will respect the rights and fundamental freedoms of all its members, including the students, acknowledging that the members have these rights and fundamental freedoms by virtue of their common humanity;

(iii) all are entitled to these rights and freedoms because of their common humanity, and there will be no discrimination against anyone on grounds of race, religion, social class or gender. In particular, the Human Rights school will regard and respect children and women as part of common humanity. It will guard against "unconscious" or "unintentional" racism (62) and sexism (63);

(iv) no one in the school should be subjected to torture or to inhuman or degrading treatment or punishment;

(v) any punishment must be preceded by due process and a fair hearing;

(vi) everyone will have the right of freedom of opinion and expression, and of peaceful assembly and association. Students will be able to form, and belong to, issue-related groups which respect the ideals and procedures of Human Rights;

(vii) the education practised by the school of Human Rights will be directed to the full development of the human personality, and will show a concern for brain and hand, and for intellect and emotions;

(viii) through its structures and its curriculum, the Human Rights school will promote understanding, tolerance and friendship between people of different national, ethnic or religious groups and a concern for the maintenance of peace. It will help its students to acquire the attitudes and skills necessary to facilitate peaceful social change;

(ix) it will recognise that everyone has duties and obligations, as well as rights and freedoms, and that these will include duties to the community and obligations to respect the rights and freedoms of others;

(x) it will be aware of the relationship of rights and freedoms and duties and obligations, and that the relationship between the rights and freedoms of one (or of one group) and the rights and freedoms of another (or of another group) may be contentious issues. The Human Rights school will not be without - or seek to be without - conflicts and issues, for they are an essential element in political and social change. However, the Human Rights school will have the procedures to enable conflicts and issues to make a productive and positive contribution to its reformation, and a dialectic to facilitate its own development.

5. EVALUATION

The kinds of assessment used in teaching and learning about Human Rights need to be congruent with the aims which have been set. Evaluation is more difficult in this field than in other areas of the school curriculum - partly because some of the aims are in the affective domain (ie. to do with attitudes, sensitivities and values) and partly because some of the aims are long-term (eg. will the students have a concern for Human Rights after they leave school?). One danger arising from this difficulty is that courses might be goal-rich and assessment poor.

Of the three areas of aims - knowledge, skills and attitudes - knowledge is the easiest to test. Fairly simple tests can be constructed to discover whether students know, for example, the important articles of the United Nations International Bill of Human Rights; the European Convention on Human Rights; and the European Social Charter, and whether they can give examples of rights which accord with the main categories of rights (civil, political, social, economic and cultural). Good models for suitable tests can be found in "The Political Awareness of the School Leaver" by Robert STRADLING (Hansard Society, 1977) (64), and the Political Education Research Unit at the University of York can also provide samples of simple tests which would help teachers to construct tests appropriate to their own particular courses (65). Student recognition of the key concepts associated with Human Rights can be assessed by similar simple tests, and a PERU test called "Belief Systems and Supporters" would help here. A productive way of assessing students' understanding of the key concepts is to ask "What do you understand by the following concepts?" and then list the key concepts. This more open kind of test can reveal misunderstandings. For example, such a test has revealed that many English school students thought that "a reactionary" was "a revolutionary".

The assessment of skills is a more difficult matter, but important work has now been done on this (66), and some kinds of skills can be assessed by reasoning tests and projective tests, examples of which also exist (67). Experiments have also been carried out to use games and simulations (and the feedback sessions following them) for assessment purposes.

The assessment of attitudes is the most difficult problem (68), although observation of respect for, and negations of, the procedural values, as reflected in the behaviour of students and teachers, is possible, and it has been carried out by a research team (65). It could be carried out by teachers and students who are determined to monitor, and review, their own activities.

Assessment related to teaching and learning about Human Rights can be viewed in three ways:

(i) assessment of students by teachers (and sometimes assessment of teachers by students);

(ii) assessment of the classroom as "a Human Rights classroom";

(iii) assessment of the school as "a Human Rights school".

For (ii) and (iii), checklists of practice can be drawn up, and many of the items for such checklists can be taken from the sections of this work which deal with the Human Rights classroom and with how we move towards a Human Rights school.

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(2) Intercultural education is the concept used, for example, by the Kreuzberg Project in Berlin, which aims to relate the German and the Turkish communities.

(3) Development Education Centres, containing resource materials and advisory services, have been set up all over the United Kingdom.

(4) See Colin REID and Stefanie DUCZEK, "Constructing a Peace Education programme: rationale, aims, and syllabus guidelines", and Stefanie DUCZEK "In Defence of Peace Education". Both available from the Documentation Service of the Political Education Research Unit, University of York, United Kingdom - henceforward PERU Documentation Service.

(5) Jeremy CUNNINGHAM, of the Political Education Research Unit at York, is researching teaching about Human Rights in secondary schools, and the World Studies Teacher Training Centre at York, under its Director Dr. SELBY, is training the teachers.

(6) An example is the pre-service and in-service training work being carried out by Dr. SELBY's Centre.

(7) The situation has been satirised by Robin RICHARDSON in an entertaining piece called "Elephant Education", "International Education Newsletter", No. 3, London, 1982.

(8) See for example the Report on the 8th Council of Europe Teachers' Seminar on "The Teaching of Human Rights" held at Donaueschingen, May 1980 (page 30).

(9) See Note (1) for MEHLINGER's lament.

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(12) See documents mentioned in Note (4).

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(17) Richard E. DAWSON and Kenneth PREWITT, "Political Socialization", pp. 159, 160, Little, Brown and Co., Boston, 1969.

(18) See Note (10).

(19) When the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights in 1948, it called upon all Member countries to publicise the text of the Declaration and "to cause it to be disseminated, displayed, read and expounded principally in schools and other educational institutions ....".

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(22) "The European Convention on Human Rights", Strasbourg, 1978; and "The European Social Charter", Strasbourg, 1978.

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(27) Recent research in education has highlighted three main forms of discrimination against female pupils in schools -

sex-stereotyping; tracking into differential curricula according to gender; and different treatment of girls and boys by teachers. Feminist conscientisation is now challenging schools in the way that sociological research about social class did a generation ago. A good review of the position, and a useful literature list, is to be found in: Jane MARSHALL, "The Feminist Reconstruction of the School", PERU Documentation Service, 1982.

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(31) See Note (29).

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(33) Paulo FREIRE, "Pedagogy of the Oppressed", Sheed and Ward, 1972, page 59.

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(35) Trevor PATEMAN, "Language, Truth and Politics", Stroud, 1980.

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(39) R.S. PETERS, "Ethics and Education", George Allen & Unwin, 1966.

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A FOOTNOTE ON FILMS

Films on Human Rights themes are available from Concord Films Council, 201 Felixstowe Road, Ipswich, Suffolk, and a list of films on Human Rights and related subjects is published by

Amnesty International British Section, Tower House, 8 Southampton Street, London WC 2. The International Committee of the Red Cross, 17 Avenue de la Paix, CH-1211 Geneva, Switzerland, also has films on Human Rights themes, including "Pax", about the Geneva Convention, and this has a teachers' guide to go with it. Teachers should always see a film themselves before showing it to students. They should consider the context in which the film is shown, and they should plan appropriate follow-up sessions. In compulsory schools, students should have the right NOT to see some films. Some themes - torture, for example - need to be given very careful consideration. Some people would even recommend that they should be avoided. The most important question that teachers need to be able to answer is why they are showing a particular film.